

# Utilitarianism, War, Peace and Justice

## Bentham

<b>Teleological</b> - it is the end or goal of moral action, not the act itself, that is good or of value	
<b>Consequentialist</b> - moral judgements based on outcome	
<b>Hedonistic</b> - humans desire pleasure and seek to avoid pain	
<b>Quantitative</b> - <i>"Quantity of pleasure being the same, pushpin is as good as poetry"</i>	
<b>Act Utilitarian</b> - each situation should be assessed separately	
Reduce <b>pain first</b> before increasing pleasure	
<b>Principle of Utility</b> - greatest good for the greatest number	
"Everyone to <b>count for one</b> , and no-one to count for more than one"	
<b>Hedonic Calculus:</b> REMOTENESS PURITY RICHNESS INTENSITY CERTAINTY EXTENT DURATION	
<b>Rule of thumb</b> - if a decision greatly resembles a previous decision, you can use it as a rule of thumb to avoid doing the hedonic calculus in detail again	
<b>Precedent</b> - if your act has good consequences but will set a precedent leading to bad things in the future, do not do that	

## Mill

<b>Qualitative</b> - not merely the amount of pleasure/pain	
<b>Higher and lower pleasures</b> - <i>‘Better to be a human dissatisfied than a pig satisfies; Socrates dissatisfied than a fool satisfied’</i>	
<b>Rule utilitarianism</b> - <i>“Act in accordance with those rules which, if generally followed, would provide the greatest general balance of pleasure over pain.”</i> (always good to say ‘Some people see Mill as a rule utilitarian’)	
<i>“Over himself, over his own body and mind, the individual is sovereign”</i>	

## Other utilitarians

<b>Hare - preferences:</b> the morally right action is the one that maximizes that satisfaction of the preferences of all those involved.	
<b>Sidgwick - motives:</b> it is the motive (intending to bring about the greatest good) rather than the outcome that is good	
<b>Singer - interests:</b> you need to look at what is in the best interests of those affected	